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JANUARY · 1943

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At Home and Abroad

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Editorial

Missions are about to take their biggest stride forward, writes one of our South African missionaries, and the doors are to be more wide open than ever before!

Is it so? Will the New Year—and the decade ahead—be a new period of expansion and extension for our total Christian enterprise, both at home and abroad? It is possible!

For beneath and beyond the headline immediacies which occupy so much of our thought today, there are world-wide trends and thrusts which add up to this possibility. For example—

A new world-sense, reaching across races and oceans and frontiers, binding all people together in a network of mutual understanding. The "Maginot illusions" are being demolished and our world is seen to be one and interdependent.

The rapid spread of literacy, with the slow but inevitable breakdown of old social patterns. This process, very much in evidence, is already producing nothing less than an intellectual and cultural revolution.

The creative thinking and planning which, even in this very hour of titanic battles, is dedicated to the establishment of a just and enduring global peace, and to the making of a better democracy here at home while envisioning a new world order.

The increasing unity of Christians throughout the world in a time of startling political dissolution. It would almost seem that, in the wise providence of God, this "miracle of fellowship" among Christians of all lands had come for just such a time.

These trends and thrusts do not guarantee an automatic expansion of the Christian enterprise. Something new must be added to our traditional procedures—if we are to serve fully "the growing ends, the flying goals, the moving ideals" of our day.

To this end, our Prudential Committee has wisely appointed a special committee to study these trends and forces which are making for new world conditions and to make recommendations for any needed reorganization. (See Hugh Vernon White's article on page seven of this issue.)

A policy of audacity and sacrifice is imperative—along with intellectual and spiritual courage. A "wait and see" policy will produce "too little and too late." And our message must be more than the secular—it must be "the redemptive word and deed."

This is a time for greatness. And THE MISSIONARY HERALD is dedicated to pointing up this exciting opportunity which confronts us and . . . to the building of the strength and courage required to rise heroically to the stature of the times.

Andrew Vance McCracken

WINGS TO CHINA

By James A. Hunter

THIS story is typical of the way our foreign mission board is getting its missionaries when and where they are needed . . . in this case, "over the hump" from India into the glorious dawn of the Himalayas. James A. Hunter became a career missionary in 1919. Besides his wife in Peoria, Illinois, Mr. Hunter has three children, one of them in the U.S. armed forces.

I STARTED from Calcutta, India, early Monday morning and was in Chungking, China, that night! Sounds incredible, doesn't it?

When we first left Calcutta and leveled off at 17,000 feet, I was plenty scared looking down, until I got used to it. The beauty of the scenery as we flew over the tea fields of northern Assam and the terraces in Yunnan was indescribable.

One hundred tons of bombs drop on Chungking, leaving fire, starvation, death

Being my first trip by plane, I missed out on food, though I saw other passengers eating. I learned later that food had been provided on the plane. They had been smart enough to help themselves first. I was just dumb! Happily I had brought some chocolate bars and chewing gum, so I managed.

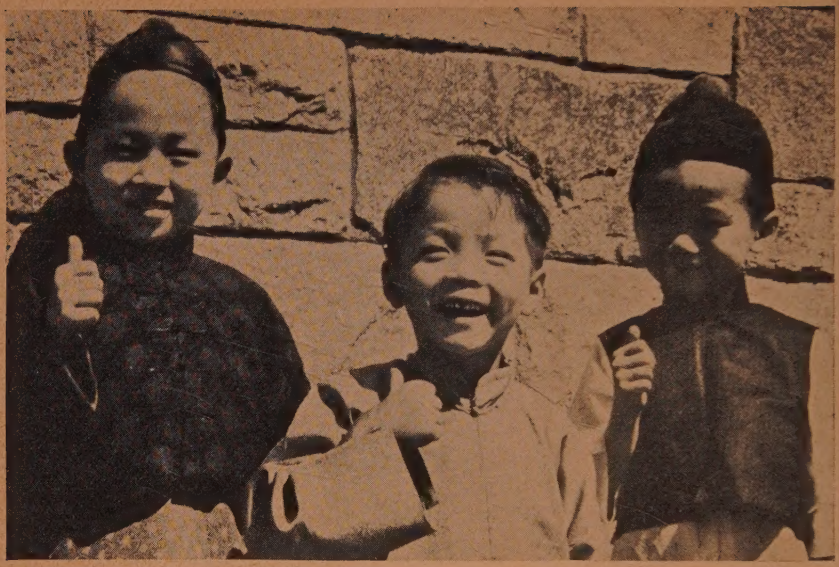
It had taken the five of us more than two months to get by freighter and train from New York to Calcutta. As soon as we boarded ship to cross the Atlantic, we prepared for the worst. Our ship was loaded with explosives from the bridge forward! The deck was crowded with tanks. We were all given life belts and rubber suits and put on our woolen underwear to ward off the chill of a sudden plunge into the sea.

In the first few days out, our captain received word of 14 ships sunk by Nazi subs. But we kept on. Below the equator we felt safer and from Capetown on—for a while. Then came five of the worst days. Seven ships were sunk while we went through the strait, all of which wirelessed us when hit.

Here in Chungking there are lots of wrecked houses or those only partly patched up. We had another air raid warning a week ago, but heard only the interceptor planes of the A.V.C. flying around. This place has certainly been bombed. But with the U.S.A.A.F. growing in power all the time, I guess that the Japanese will be too busy elsewhere to come here often.

Inflation is rampant. Ice costs $40 in Chinese national currency for a 50-lb. cake. Water is always lukewarm. A dish of ice cream costs eight dollars Chinese money. Guess we'll wait until

Chungking mother and children made homeless by long, drawn-out destruction



Thumbs up—the spirit of Chungking and all Chinese after five long years

we get back home for popsicles. Radio reception is poor in Chungking. However, there is still one newspaper published in English.

There is a great shortage of personnel. I have been asked to join the staff of field supervisors for relief work under the Church Committee for China Relief; to help the National Christian Council in their work with coöperatives; to help the united church of Christ in China either in their work in the tin mines in Yunnan or in their work with the tribes people on the Tibetan border; to help in the Mass Education Movement; to do agricultural extension work for the University of Nanking; and to help in our Ming I High School which migrated thirteen hundred miles from Fenchow in Shansi to Free China.

It is decided that I am to do the last job first and also to try to contact our Chinese workers in the North. Then I expect to help in the relief work. If there are any more of our people who can and will get out, there is lots of room for them and a big welcome.

By cable came word on December 8 that Harold W. Robinson, traveling by same route as above, arrived safe in Chungking. On December 14, our State Department authorized issuance of passport to Rowland M. Cross who will leave in near future for China. Our church carries on!

STRATEGY FOR MISSIONS

By Hugh Vernon White

EVERY aspect of human life is being subjected to change and revolution! Just what the new conditions will be no one can say with certainty.

But in planning the work of the World Mission it is imperative to be prepared for changes and so far as possible to foresee what these new conditions will be. Therefore the Prudential Committee of the American Board has appointed a special committee which has been given the task of "over-all" planning for our program in the post-war world.

This committee will study trends and forces that seem to be preparing the new world order in general and those influences that are creating specifically new situations in each country. It will then make recommendations for the reorganization of our work where necessary and the undertaking of those forms of activity that seem best calculated to make the Christian gospel vitally effective.

This is a difficult and ambitious task, but it must be undertaken! Many individuals will be called upon to help; indeed anyone who reads this item and who has constructive suggestions to offer is asked to do so. Missionaries will of course have a great deal to contribute. It is not to be assumed even in such a revolutionary period as this that all old forms of work must be abandoned; preaching and teaching and healing and service to human needs will always be the substance of the missionaries' task. But all these things will have to be done under new conditions and that may mean at some points radically new ways of doing them.

One cannot predict what the outcome of the study of this committee will be or what recommendations it will make. But we should bear in mind that there are certain principles which have guided the general policy of the Board for many years which serve as a constructive background for whatever new departures seem called for.

First, we have for a long time been committed to what has been called "devolution," that is, the transfer of leadership and responsibility from the missionary to the national leaders of the new churches. This has gone far in some countries, more slowly in others.

Second, we have been committed to coöperation with other boards in union enterprises and are actually participating in many union schools, colleges and hospitals. We are also moving into closer coöperative planning with other mission boards here at home. This process is both interdenominational through the Foreign Missions Conference of North America and international through the International Missionary Council.

A third characteristic of our work has been our emphasis upon education, medical and social work, and rural service. The heart of all our program is evangelism, the communication of the gospel of God's redeeming love in Christ and the development of churches which are the concrete embodiment of Christian fellowship. But we have not been afraid that the service of man in terms of human need would overshadow this basic task of the spiritual fellowship.

We ask the prayers and counsel of all our friends and sympathetic support for the vastly expanded task that will be ours when the fighting ends and the highways of the world are once more opened to the bearer of the Christian message.

HELPING THROUGH PRAYER

By Fred Field Goodsell

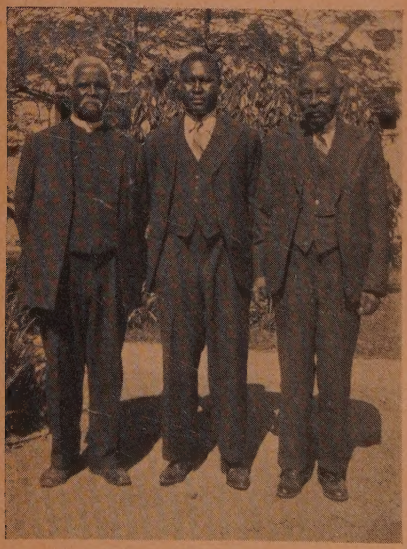
THE events of our time are summoning us to prayer. These events are in part a rebuke but more specifically a summons.

They are asking us: Have you lived in the spirit of earnest seeking to know and to do God's will in your personal life every day? Have you joined daily with others in many lands in helping to create through intercession a brotherly world?

These events are also reminding us: Prayer is a spiritual force, second to none, and available to all. Are you helping by prayer?

Dr. Hendrik Kraemer of Holland, beloved leader of Christian churches in the Netherlands Indies and in Holland, now a hostage in a German prison, sends this message:

"In and through the events of our time God has begun a serious conversation with the world, with our people, and especially with the Churches. . . . We must answer that initiative of God."



B. J. Gumede, Zulu pastor; Chief Luthuli, outstanding Christian layman; Dr. John Dube, principal of boys' school

Miss Sue Weddell of the Foreign Missions Conference of North America has just written as follows concerning the World Day of Prayer on Friday, March 12, 1943:

"In a world torn asunder, one tie still holds: the bonds which bind the followers of Jesus Christ to one another and to their Lord. Never was it more necessary both to experience and to assert the fact that we are all one in Christ Jesus. Many ordinary forms of communication today are absent or uncertain, but in prayer Christians of all lands can and do still come together. On the World Day of Prayer, Friday, March 12, 1943, with one accord we will join our petitions in the use of a common theme: 'Father, I pray that they may all be one.'"

The Fellowship of Those Who Care sponsored by the American Board, invites you to share daily in united prayer for the far-flung Christian communities and their leaders.

A monthly letter, suggesting a person or a group to be followed daily in your intercession, will be sent to anyone who asks for it. Write to me for this letter.

Through January we shall be remembering our representatives in East Africa and in South Africa, including the leaders in the picture at the left: P. J. Gumede of Inanda, Chief Luthuli of Groutville and Dr. John L. Dube, principal of Ohlange Institute.

HAPPY VALLEY

By Robert Bruce

Superintendent, New York State Conference

FOR many years the New York Laymen's Fellowship had been holding its annual meeting at Lisle, N. Y., using facilities which formerly furnished a vacation center for underprivileged city children.

It was an attractive little place with the comfortable Playhouse with its big field stone fireplace; and the old Crane House, once the village hotel, for an eating place. Only the simple comforts of life, but they loved it.

Suddenly, because of the illness of the owner and the necessity of disposing of the property, the laymen were faced with the problem of finding a new meeting place. As they surveyed the properties, and sat in conference, smoking their pipes, the infinite

Sitting in conference, this little group evolved a plan by which they could secure the property

possibilities of the old place became more apparent.

Several of the braver leaders ventured the suggestion that it might be bought as a laymen's project, for the benefit of our whole denominational group. The plan was submitted to the Board of Directors and recommended to the Conference body, and on August 1, 1942, the Happy Valley Conference Center became the property of the New York Congregational Christian Conference, with the laymen of New York responsible for the purchase price.

There are eight buildings in a fair state of repair, all in the southern part of the village of Lisle, constituting a miniature village in themselves. They are well spaced with ample lawns and forestation.

Here is located the Playhouse with an adequate assembly room, or a delightful lounge, and a dormitory accommodating about 35; the Homestead, of which the owner has life use, and the Congregational Church, founded in 1797.

Paul E. Nelson, who has been called as Resident Director, will serve the United Church of Lisle and also the Presbyterian Church in a neighboring village.

The Conference Center will mean much to the ministers, Conference leaders and laymen as a permanent home to which they can return year after year.

One of the laymen says of it, "The pen hasn't been invented—nor the hand made to guide it—that can set down on mere paper, for all men to heed, the Spirit that pervades the atmosphere of Lisle."

THE MISSIONS COUNCIL MINISTER OBSERVES

As He Travels About Among the Churches

That Churches, large and small, prosper in other things in direct proportion to their interest and concern for the service program of the church for others, outside their immediate constituency. There are exceptions to this, but only enough to prove the rule. The membership of any growing church is the working force thereof and not merely the field of that church's endeavor.

That Missions is *the Mission of the Church to Others* broken down into units of service and fellowship. The cultivation of missionary interest and coöperation is not something extraneous to the church, nor something imposed from without. It is rather the Church itself going seriously about its own business, doing something practical and effective about our world's tragic situation.

That Missions belongs in the central stream of the church's life. Here the church extends its hand of fellowship and fellow-service to others, and joins with all who will as partners in the important task of developing Christian character, creating a Christian community and redeeming social forces with the Gospel of Christ.

That Missions has a vital relationship to current events and current hopes. The major tensions in the growing world community are in the areas of personal living, racial differences, opportunity inequalities and political insecurity. To each of these areas the Gospel of Christ brings a remedy. It enhances the life of the individual and sets him free from circumstance. It develops good will, understanding and fellowship between groups, classes, nations and races, and so lays the foundation for a nobler world order. The testimony at this point is abundant.

The *New York Times* on this very day, November 25, carries this message from a distinguished American citizen:

"Churches in every land 'hammered into oneness by hostile blows, are the most promising nuclei of any future world fellowship, and can exercise a ministry of reconciliation.' "

This insight supports the recent thoughtful statement of a young American scholar. "I believe that an enlightened and devoted missionary enterprise could increasingly become our key to both a new Church and a new world."

Albert D. Stauffacher
Minister, Missions Council

CHINA'S FIRST LADY

By George W. Shepherd

In all His wondrous works, God's crowning achievement is the creation of a good woman. East and West, the story is the same, her worth cannot be estimated for "her price is far above rubies."

It is surprising how many people have asked me, "just how much influence does Madame Chiang Kai-shek have over the life of her husband?" The answer is that Madame Chiang influences her husband to the extent that a good woman anywhere reigns in the heart of a man.

Madame Chiang grew up amidst the prosperity and luxury of a small group of bankers and industrialists in Shanghai. She is as much a child of that environment as she is the daughter of Wellesley and American education in general. She is a happy blending of East and West. The quiet restful atmosphere of her Christian home, both before and after she attended school in America, and the world wide fellowship of the church are still the strongest forces in her life.

The extension of Madame

Chiang's character reaches deep down into all important decisions in China, whether or not she is consulted. Like an attendant spirit she presides over everything that is done.

The home of China's great leader, referred to as "The Official Residence of the Chairman," is one of the best managed homes in the land. It is his home, run entirely to suit his convenience, and you must admit that is quite an accomplishment in these modern times.

Caring for the needy is more than a duty with China's First lady. She believes and teaches that every woman should be the best housekeeper around, and in addition should have a cause that is outside herself and beyond the confines of her home. Human need summons forth action that is common to women everywhere. Where would the world be without the hearts of women!

Madame Chiang runs sewing machines, rolls bandages, knits in her spare moments, seeks subscriptions from her friends near and far, and then dips deep into her own funds that others might be fed and clothed, educated, in good health and given a chance to be useful and happy. She does all the things that a good woman anywhere first thinks of doing. And might I add, she does nothing that you cannot do right in your own community.

I meet Madame Chiang Kai-sheks all over the world. The other day a school teacher called me aside and said, "I want to feed and clothe and educate some little Chinese orphan all by myself as long as God gives me strength." She sat down and wrote out the first check before the impulse had a chance to leave her. In that woman's eyes I saw the light that the world sees in the eyes of Madame Chiang Kai-shek.

Her own comfort and natural preferences must many times be sacrificed in order to meet a sudden change in the plans of her husband. Home for them must ever be where duty calls. It might be a modern dream bungalow hidden amongst the beautiful hills of Szechuen, an officer's house with severe lines and furnishings adjoining a military academy, or it may be a hastily constructed wooden cabin behind the front lines. Madame Chiang's resourcefulness, exquisite taste, and deft fingers seem to be equal to every occasion.

The arrival of Madame Chiang Kai-shek in the United States makes particularly timely this vignette of Madame Chiang. George W. Shepherd, the author, one of our American Board missionaries, is an intimate friend of Generalissimo and Madame Chiang.

Our new First Church, Phoenix, Arizona, dedicated October 25, 1942

By Ernest M. Halliday

THE thriving city of Phoenix, Arizona, metropolis and capital, and queen of the fertile citrus section of the Salt River Valley, is also a center of Southwest Congregationalism. Dean of our ministers in that area is Fred A. Line, now completing his twelfth year as pastor of First Church.

Dr. Line wears an especially happy smile these days. He has good reason. On October 25 the dedication service was held of his new church, as chaste and dignified a house of worship as one could wish to see. It is all white. Its dazzling spire stands out in strong relief against the

clear blue of the Arizona sky. Its ample grounds are refreshingly green.

Within, the promise of the exterior is carried to generous fulfillment. An ample porch leads by double doors into the narthex. This, in turn, admits to the sanctuary. Four translucent windows on either side flood the interior with cheerful light. Walls and ceiling are finished in light cream, and contrast pleasantly with the dark pews. A center aisle leads to the chancel where a deep red velvet curtain furnishes a graceful background for communion table, cross and candles. A lovely organ was given *in memoriam* by a family of the church. At night the arched ceiling shines under concealed fluorescent lights. Mr. Harry Pierce of Los Angeles was the architect.

Speakers at the dedication service included Dr. Line, Superintendent O. A. Smith, Secretary Ernest M. Halliday, Mr. E. H. Herracher, the builder, and Mr. Clyde Myers, chairman of the Board of Trustees and of the Building Committee.

At the evening session the Arizona Association of Congregational Churches was in charge, Mr. R. Ray Johnson, of Prescott, presiding. Professor Ronald Bridges of the State Teachers College, Tempe, delivered the sermon. Charles Franklin Parker, of Prescott, also participated.

Boy Scouts of First Church, like Bobby Allen, and former members of the Scout Troop raised the money to buy the pews

The approximate cost of the building was $20,500 and the pastor announced that the balance over and above the aid made available by the Church Building Society, had been fully subscribed. The church will employ its former house of worship for church school and community uses.

SERMON OF THE MONTH

The Significance of Christianity to World Atmosphere

By Robert W. Putsch
White Plains, New York

It is easy to ignore important things. Observers, writing down what they had seen in a two-minute glimpse of a room, all forgot to name the light by which they saw all else.

So we took the mental and moral atmosphere of our world for granted. We said, "What matters it what men believe and worship? See, we are not so bad!" It was as though a clock had said, "Why are the watchmakers interested in me? I always go tick-tock. It is my nature to do so." But watches do not grow in swamps, nor are they repaired by the tiger's claws. Moral atmosphere in civilization does not just happen!

An assembly of our churches in New York City was reminded recently of this crucial fact by an able Jewish leader. Rabbi Samuel H. Goldenson, speaking in the name of our common faith, the faith of the Two Testaments, of Biblical Religion, as he called it, pointed out that the year 1944 would mark the 100th anniversary of Nietzsche's birth, and left us wondering whether that year would see more, or less, of Nietzsche's cynicism rampant upon earth.

For Hitler had no need to think up "Mein Kampf." Nietzsche had written it out for him, defining good as the power of might, evil as weakness, happiness as victory in the battle for power, Christianity, sympathy for the lost and weak—as more harmful than any vice. Nietzsche called "Higher men" to declare war upon the masses to "The annihilation of declining races. The annihilation of the humbug called morality, Christianity as a kind of hysterical honesty. . . . The annihilation of mediocrity."

Then somebody came to believe Nietzsche. We are not logical from moment to moment in our lives, but given a hundred years, humanity presses its belief to their most logical end. That is the importance of possessing the truth in our beliefs.

The jungle has returned. What armament of the spirit has had transforming power in the jungle? Not your Epicurean pursuit of pleasure, not the Stoic's will to "bear it nobly," not the amorphous blend of unreligious ideal-

isms, the humanitarianisms and humanisms of yesterday which found they could do without God—in a Christian world atmosphere! "There is no cynicism like that of the disillusioned idealist." If in these concepts alone we find weapons and defenses for the spirit, 1944 may see Nietzsche's satanism further advanced on earth, even though Adolph Hitler is defeated by that date. Our warfare is with the jungle, even within ourselves. The jungle?

Christians have walked into the jungle—surrounded villages of Africa, to find natives fear ridden, witch craft ridden, "born scared, living scared, dying scared." The truth of the love of God in Christ has set them free.

Decades and decades back, Christians began walking into the villages of China. Often they found the baby pond in the center, where unwanted infants were simply dropped. Christians settled beside those ponds, taught the love of God and the rotation of crops. The baby ponds have disappeared, with some of the need for them in that overpopulated land.

A Buddhist leader in Japan acknowledged, a quarter of a century ago, that while Japanese orphanages, hospitals and universities were then greater than those of the Christians in Japan, yet the Japanese had not had any, until the Christians showed them how.

Here, a realistic question comes to mind. "Why, then, didn't Christian missions do a better job in Japan?" An equally realistic answer must be given. "Why didn't the Allies hold their line, from Poland even to Singapore and Bataan?" The answer is on every lip—deliveries too little and too late, though it is never quite too late, as we see now!

Living as Christians and giving as Christians, believing as Christians and serving as Christians—our deliveries must be multiplied, increased "by seven and even by eight, for we know not what evils may be upon the earth." (See Ecclesiastes 11:2, in Moffatt.) When is any effort ever enough? In the struggle of good and evil, *only* when the battle is being won! So long, perhaps, as we cautiously measure our efforts and our gifts they may not be enough. He gave all.

The decencies can stop going tick-tock! They will be regained and sustained in our lives only by people who know the proportions, the significance, the costs, if you will, in every loyalty and sacrifice and fulfillment, of this covenant between us and our God, in Jesus Christ our Lord.

Synopsis of sermon preached in Ridgeview Congregational Church, White Plains, N. Y., November 8, 1942, by Mr. Putsch.

Foreign Flashes

By Dorothy P. Cushing

A LAYMAN SPEAKS HIS MIND

A Congregational missionary from Japan had been speaking. A keen-minded American layman had been listening. Then he spoke to his minister. Said he: "The more of these present American Board missionaries that I see and hear tell of their work and their appraisal of the world of our time, the more I am impressed by their unusually high degree of intelligence, their exceptional grasp of the historical setting of their work, and their extraordinary ability to speak vividly and with conviction about it all. It just makes you feel that it is supremely important and that it MUST GO ON."

MAY REVERT TO WEARING PELTS

The prices for necessities have risen fantastically in Angola, Africa, reports Gladwyn M. Childs, Principal of Currie Institute, which is training African leaders for service in agricultural education, industries and religion. Cotton goods, such as khaki and white drill, now retail for about $1.50 a yard. Quinine is $80 per pound and up. Gasoline is closely rationed. The missionaries took back with them a fairly good stock of clothing, but the native people are finding it difficult to get wearing apparel. "They may soon have to revert to pelts," adds Mrs. Childs. The chief difficulty, however, which faces the school right now is a shortage of teaching staff.

THE SENATOR STRESSES "GREATEST THING"

Edgar H. Brookes, principal of Adams College, South Africa, who is also a senator in the South African Government, states that "the greatest thing which the College is doing, the thing which makes it unique among similar institutions in Natal, is its training for leadership and its provision of the intellectual, moral and **spiritual** sources of strength which true leadership must have. . . . There has been much personal work among the girls, and on the boys' side, too, it can be said that many have found a personal experience of Christ through coming to Adams."

FLOOD TIDE IN AFRICA

THE Church Council of all our West Africa churches is pushing the overworked teachers of under-staffed mission schools to take in more pupils. The reason is not selfish. The demand for trained leaders is so great; the deepening need and hunger for education so compelling that the churches cannot do other than plead that the schools take in more pupils. But Currie Institute and Means School and Sachikela are all strained to the limit. At the last named Dr. Merlin Ennis reports fine-looking boys coming with their contribution of food and fees, yet for them there is not dormitory room, nor dishes, nor mats to sleep on, nor money to feed them. "It is a flood tide; it is the great opportunity we came here to get; it is the promise of the future; **What are you going to do about it?"** writes Dr. Ennis.

YET THEY WORRY ABOUT US!

MANY will remember jolly, friendly, keen-minded Catherine Lin Hsueh, wife of Donald Hsueh, principal of Foochow College, now refugeeing in Fukien Province. She writes to a friend here of **her** deep concern over American friends because of the war! She tells of the sickness of one little daughter because of improper diet but adds that she is now much better. Last June 44 students graduated from Senior High and of these all but four were professing Christians. On last Easter Sunday eight students in other classes joined the church. "After five years of war the morale of our people is better than ever before," proudly adds Mrs. Hsueh.

LIKE THE BAMBOO

TWICE at the peril of their lives Christian Chinese friends of Dr. Alma L. Cooke, of Tehchow, North China, who came home on the "Gripsholm," came from Lintsing to Tehchow to bring her each time $500, lest she be without funds and hungry. Dr. Cooke believes that Japan can never conquer China. "The Chinese will bend wherever forced to, but they will not break," she declares, and then adds, "the church in China will come out a stronger and realer church." There will be many difficult problems ahead, not the least of which will be the training of Christian leaders. The church in China will surmount them all and we shall find when the war is over that they have stood true and have grown in love of the Lord through these trials."

. . . BEFOR

CONFUSION

THE eye is wearied by a mass of meaningless detail. Over against the dominant organ pipes the light fixtures, organ console, choir chairs, preacher's bench and pulpit are clamoring for attention. The only significant symbols in the picture, the communion table and the flag are crowded to one side.

The focal center of the room falls upon the back of the organist.

A direct collision takes place between the angle of vision of the minister and choir on one hand and the congregation on the other—a situation which produces mutual self-consciousness and embarrassment.

To achieve a sense of God's presence in such a setting it is necessary for the worshiper to rise above his surroundings by turning his thoughts inward. Necessarily the appeal is to the ear rather than the eye.

By

nd AFTER

SIMPLICITY

HERE the demands upon the eye have been greatly reduced by the elimination of all irrelevant elements. The eye is led irresistibly to the communion table and the cross above it. The organ and organist have been removed from view; the minister and choir so arranged that they do not distract the attention from the center of worship but rather guide the eye in that direction.

The shift in emphasis from horizontal to vertical lines has created a sense of spacious perspective without altering the dimensions of the room.

A richness of color has been introduced which both rests the eye and stimulates the imagination.

These changes were made in the church at Sandwich, Illinois, during the pastorate of Ross Canon. The pictures are by W. E. Dayton.

Out of the silences of the war has come our first direct news from our missionaries at Davao, on Mindanao in the Philippines. Through unidentifiable channels we learn that Rev. Walter C. Tong is the president of the internment camp executive committee, and is putting in a tremendous amount of work, but is in very good health. Firsthand information reveals that Mrs. Tong and the children, although interned at the Brent School at Baguio, are all well. Rev. Frank Cary of the Japan Mission, who had been helping at Davao before the war began, is reported well and cheerful. His knowledge of the Japanese language has proved invaluable on any number of occasions. The American Board asked him to go to Davao in order to be prepared to be of service to Japanese internees, but now that the tables are turned his language is still helpful.

There is as yet no word about the missionary group at Dansalan in Northern Mindanao, or of the group at Dumaguete on Oriental Negros. There have been reports that American and Filipino soldiers have maintained organized resistance in the interior of some islands. The missionaries may be with them or near them, or may have been interned.

The All India Christian Council has cabled to England urging that a new approach to the solution of the political problem of India should be made. They are also making similar appeals in India. Otherwise, the situation appears to be unchanged in its bearing on the Christian movement.

A passport has been secured for the first missionary planning to return to the Near East since the fall of 1940, and as soon as arrangements can be made for travel, he is expected to start. This will be of real encouragement to the Near East Mission which has been trying to carry its full program of work with its numbers being constantly reduced by necessary furloughs and our inability because of the military situation to get its members back to the field after furlough.

The outlook for repatriation of Americans from Japan and

occupied China had not brightened up to the time of going to press. The lists of persons to be exchanged have not yet been agreed upon. In the meantime, it is confirmed that practically all American citizens in Japan and Shanghai have been interned, and the same is probably true of other points in China concerning which information is inadequate. This means that such persons no longer have the large measure of freedom within the cities formerly allowed; but it also means that they have first claim on any chance for repatriation under existing agreements. The underlying reasons for internment are not known. No date for the sailing of the *Gripsholm* has been set as yet.

Now it can be told that Harold W. Robinson of the North China Mission sailed from an East Coast port early in October and has arrived in Chungking on his way to West China to add yet another to the growing staff of the American Board missionaries there. The sea, rail and plane route he and others follow is shown on the map below. He should be in the Ming I High School, properly of Fenchow but temporarily in Free China, before this is published. The next one to follow him is getting ready.

December 10, 1942

The Way in which our Missionaries get to Free China
By plane: dashes; by steamer: solid line; by rail: dotted line

Enoch F. Bell

A Brother-Editor's Tribute

By William E. Gilroy

Editor of ADVANCE

Photo by Bachrach

I HAVE known Enoch Frye Bell during the ripe years of his life and my own, in 20 years of editorial work, separated by a single floor, but with common tasks and problems that have brought us together in those intimacies and sympathies in which all that is best, and sometimes all that is worst, in individuals is revealed.

Perhaps we have known of each other only what is best. At least we have helped and encouraged each other in all that is best. Our lives have been lived, and our work has been done, in an atmosphere of good fellowship, good humor, and good will toward all.

To write of Enoch Bell is to emphasize these things that we have had in common. But to write of him, also, is to emphasize some things in him that every one of us might earnestly wish to be and to possess—things that in him have been so pre-eminent that he might be said to personify them.

Above all else have been his buoyancy of spirit and his Christian faith. I have never been sure how much the former has been a natural endowment, or how directly it has been the product of the latter. Certainly the two have been closely related. One suspects that deep in Dr. Bell's consciousness as a Christian believer has been the duty of being joyful. He has lived in God and in God's world, and although as a Christian

missionary he has contemplated the darkness of a world that must be enlightened, he himself has lived in the light.

One thing that is certain is that his buoyancy of spirit, whether of Nature or of Grace, has not been a complacency born of easy paths and sunny skies. We who know him have understood the burdens that he has carried on cheerful shoulders; and, with seemingly placid mind, the anxious hours of care for his loved ones, and the months and years when he himself went so far into the Valley of Death that the shadows were very real.

It has been at such times, as well as in the genial, every day aspect of his life, that his faith and courage have been an inspiration to us all. He said little, but his life spoke for him and to know him has been to love him.

To write of his editorial work is unnecessary for those who have followed it as I have. In his work as editor he has been as capable and efficient as he has been unpretentious. His sense of beauty enriched the covers and the pages of *The Missionary Herald* during years when the resources at his command were larger, and his sense of human values made pictures and text a continuous, concrete interpretation of mission lands, and mission peoples, and the missionaries who served among them.

He made very real that world of need and service with which it was his business to deal. His editorship was an extension and expression of a Christian ministry to which he was ordained and consecrated.

I have not dealt with earlier aspects of his career—the years at Yale when with the Eddys, McKenzie, and others who were to become well known in our fellowship, he entered earnestly into the evangelical enthusiasms of the "Yale Band," the years in Japan, the ministry of voice and harmonica, continued through the years, which was added to his other gifts, and all the ways in which in little things and great he has sought to serve his Master and his fellowmen.

It is a satisfaction that in relinquishing the editorship of the "Herald" he is not retiring, but is to continue with the American Board, editing and completing historical records that it has long been his ambition to finish and doing such tasks as may fall to his hands.

May the years ahead be such as the years have been, with unfailing faith, irrepressible buoyancy of spirit, and the blessings of God upon him, with the grateful recognition and love of his fellowmen.

INTRODUCING THE RICES OF GREGORY, SOUTH DAKOTA . . . .

By Stanley U. North

IF the Rice children are an evidence of the type of service being rendered by the parents, then Gregory, South Dakota, is indeed fortunate in the influence of these gracious people.

Norman Rice and his wife have obviously caught the meaning of life, which finds an infectious reflection in the faces and lives of their children.

And the influence of the Rice family reaches beyond Gregory. For Mr. Rice's parish is three-fold, the other two churches being Alpha and Altoona.

Above: Norman and Eunice Rice at Sylvan Dale School, conducted by our Home Board, Loveland, Colo.

Right: Julia, Cynthia and Helen smile for photographer, Elmo D. Wolfe, at the Sylvan Dale Ranch

"Once a missionary, always a missionary," aptly describes the career of Norman L. Rice. From 1925, after graduating from Chicago Seminary, to 1934, Mr. Rice was in Mapumulo, Natal, South Africa, as supervisor of the Upper North Coast work of our American Board.

Being a missionary, however, is not a matter of place but of the Kingdom, and the Rices, unable to continue their service in Africa because of the shrinking income of the American Board during the depression, returned to the plains from which they originated to take up their work under the supervision of the Home Board.

When one is as busy as Norman Rice, it becomes difficult to keep up to date with the latest books and articles. The Sylvan Dale School for pastors, conceived by William F. Frazier, offers an opportunity for periodic study and refreshment. And so it came about that the five Rices were at Sylvan Dale last summer, where these pictures were taken by Elmo D. Wolfe, pastor of our church at Tehachapi, Cal.

Left: Julia, age 8, whose smile reflects the Rice family spirit, described by Mr. North

Above: All the Rices but Lincoln who awaits his call to the armed service

"NEWS QUOTES"

GIFTS for church and parish operations, as well as for general benevolences among Protestant denominations in the United States, show an increase this year of $24,810,604 over contributions for similar purposes in 1941. . . .

The per capita giving this year reaches $14.70, against $13.38 last year. This is the highest since 1936, when the low for 22 years touched less than $12. It rose $14 in 1938 then went back over a descending arc to $13 in 1940. The highest per capita giving was in 1924, when it averaged $23 a person. For this year, however, it aggregated a total of all purposes of $352,553,511.

New York World Telegram

★ ★ ★

NEVER *before in the world's history has the "brotherhood of man" been so close to reality as it is today.*

The instant we win this war, all geographical barriers will disappear. The "foreigner" who used to be strange and different because he lived across an ocean will become as familiar to you as the man in the next town. London and Paris will be ten hours from New York—Chungking, China, twenty hours from San Francisco.

Life Magazine

★ ★ ★

THE only sacrifice that counts in this life is the giving of one's life by the extension of one's life.

Dorothy Thompson
"Ladies' Home Journal"

★ ★ ★

WE were making a bombing and strafing attack on the Marshall and Gilbert Islands . . . and decided to worry a Jap destroyer that had appeared below.

We pushed over and dived on her, machine-gunning her decks. We saw several explosions aboard her as we climbed back to 7000 feet. . . .

But while all this was going on, our carrier had changed course, and when we started back we got hopelessly lost.

Everything went wrong. My radio had gone out and we kept flying through clouds and rain squalls, and we knew we didn't have much gas left in our tanks.

However, I had a general idea of where we were, and when I saw an island in the distance, I decided to go down.

It was a rough landing for the plane on a rocky beach.

In the jungle that fringed the beach, there stood a couple of dozen of the fiercest looking blacks I'd ever seen—bushy hair,

skewer-pierced noses and the inevitable loin cloths.

They stood motionless about a hundred yards away, staring at us. I stood up in my plane and waved at them . . . but their dead-pan expression didn't change a bit. . . . "Any Australians here?" I asked. Grunts. "Any English, Dutch?" More grunts.

Then I spoke the magic word. "Any Americans?" They all became excited, started chattering among themselves, and the first thing I knew there was a round of handshaking.

We were accepted. . . . They helped us to unload our rations and parachutes from our planes. We set up a temporary camp on their beach.

I learned later that American missionaries had sojourned there years before. . . .

Lt. E. S. McCuskey, U.S.N.
Collier's Magazine

★ ★ ★

WE know from bitter experience that no forward planning—post-war or otherwise—is worth the effort unless a realistic machinery for collective security—for freedom from fear—can be developed and be actually working before this war ends and while the pressures of war make it possible for such coöperation to catch hold.

H. E. Dr. T. V. Soong

AT least 150 new missionaries will be sent abroad as soon as possible by the American Board of Foreign Missions, in addition to experienced workers waiting to return to East Asia and the Near East where schools, hospitals, clinics and social centers are flourishing despite handicaps.

Columbus, Ohio, Citizen

For each "News Quote," pertaining to missions, accepted by the editor of this column, the contributor will receive a year's subscription to "The Missionary Herald." Send your "News Quotes" to Editor, Missionary Herald, 287 Fourth Ave., N. Y.

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Harvey L. Meeken,
14 Beacon Street,
Boston, Mass.

Photo by Thomas Kwang—Chungking

Madame Chiang and Wendell Wilkie

Camera News

By Dorothy P. Cushing

INDIANA U. MEETS WELLESLEY—IN CHINA

MME. Chiang Kai-shek's arrival in the U. S. for medical treatment recalls Wendell L. Wilkie's complimentary appreciation of Mme. Chiang after his visit to China and their mutual appreciation of the contribution of missionaries to world friendship.

"THERE exists in the world today a gigantic reservoir of goodwill toward you, the American people," said Wendell Wilkie in his Report to the Nation. ". . . Many things have created this enormous reservoir. At the top of this list go the hospitals, schools and colleges which Americans—many of them missionaries—have founded in the far corners of the world."

"THE Generalissimo and I feel that no words which we could speak could sufficiently express our debt of gratitude to the missionary body all over China who have been a help to the distressed, and the best of friends to the hundreds of thousands of our refugees," said Madame Chiang. "One could make a long list of what the missionaries have done for us along educational, social and agricultural lines. . . . They have brought us both material and spiritual help."

By air to Nigeria, via Calcutta, to the U. S. A., this picture winged its way from James A. Hunter in Chengtu, West China. He is now doing relief work in Honan Province. Here you see some of the hundreds of students in that educational center of Free China, drinking soy bean milk at the Student Center in the University of Nanking. To make the food value approximate that of real cow's milk there has been added calcium and milk sugar.

Here in Chengtu are now some nine universities and 22 middle schools. Students are rich and poor; hundreds are refugees. They have ways of self-support through working in gardens, the produce of which goes to the student dining tables. They are learning independence, service to others and the dignity of manual labor in these war days.

THE OLD YEAR IN AFRICA TRUDGES OUT!

"AFRICA is no longer on the side-lines. Through press, radio and movies, America is becoming Africa conscious. . . . The Africans have no common language. . . . Government or planes or radio will not make them one. It is the Christian forces that provide the strongest bond among Africans. Both within and outside Africa they are working on her behalf to bring about the changes in her life that are called for by the world revolution," says Miss Mabel E. Emerson.

THE NEW YEAR COMES IN!

NOT smiling—you can hardly expect him to wear a smile with his sarong when the very earth beneath his chubby black feet shakes with battle!! But when he is big enough for school he will have his chance IF the Congregational Christian churches of America continue to stand by the churches in Africa!

Together We Build

By Betty Baker

MANY people have gone too long on the assumption that young people are not really interested in the business of missions. Perhaps they have heard young people exclaim that "supporting missions is sissified" or "missionary programs are dry." . . . Yes! There are some young people who feel that way.

But they would quickly change their minds if they saw missionary work in the Pilgrim Fellowship way. Because *our* young people, commonly known as "P.F'ers," realize that wherever there is suffering and ignorance a missionary-minded person is needed.

The world they see is . . . children's feeble hands reaching helplessly above the wrecks of civilization . . . anguished humans of all races struggling for understanding, tolerance, justice . . . Japanese-Americans uprooted, needing the understanding and sympathy of fellow Americans . . . underprivileged young people right here in our own America . . . refugees begging for mercy . . . and missionary-minded men and women answering their God, "Here am I, send me!"

"P.F'ers" know that the missions program is still alive in the midst of a war-grayed humanity and they intend to keep it that way. They have answered the challenge by setting up the following projects and goals and programs for 1942–44.

Home Board Projects:

1. Tillotson College, Austin, Texas; 2. Pleasant Hill Academy, Pleasant Hill, Tennessee; 3. The work of Jennie F. Pratt with immigrants at Ellis Island; 4. Work among Mexican migrants in the U. S.; 5. Work camps and Christian reconstruction.

Foreign Board Projects:

1. Arturo Villalobos Sandoval; 2. Inanda Seminary, South Africa; 3. Rehabilitation work in West China; 4. American Bible Society.

Special Projects:

1. Southern Union College, Wadley, Alabama; 2. Salt of the Earth Fund for young people of

Right: Migrant children at play in "center" supported by the churches of Ohio

Kumiai Church, Japan; 3. Japanese Evacuee problem, and scholarships for American-Japanese students.

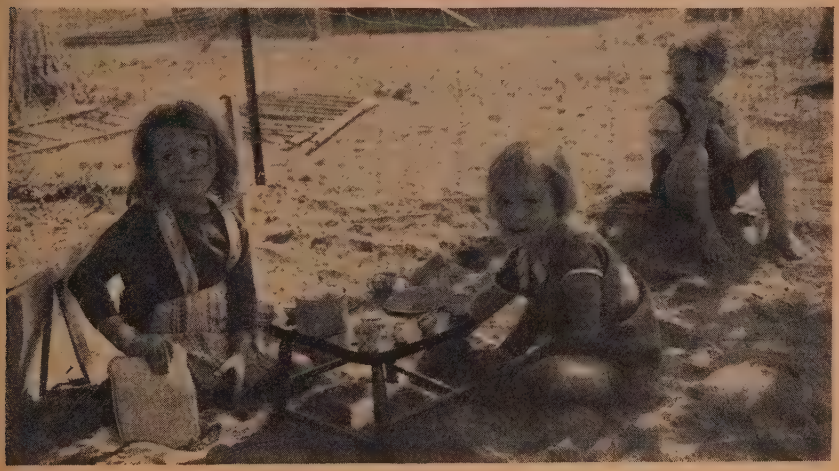
Our young people are doing things for the missionary cause as is evidenced by this impressive list of goals. It's an on-going, forward process that is becoming the nucleus of all their program work. Write to Betty Long, our missionary action chairman, Currier Hall, University of Iowa, Iowa City, Iowa, for more and specific information about any of the above projects and what you can do!

But giving is not enough. Study *The Missionary Herald* to get first-hand accounts of what is happening in missions, also the *Envelope Series* and the *Pilgrim Fellowship* materials. Secure missionaries home on furlough for speakers. Support your own state projects, and then go the "second-mile" by trying a special project. Share the feeling of deprivation by having a sacrificial meal for your group and give the proceeds of the meal to a worthy missionary cause. Serve in a mission field yourself.

"Thank God we are not alone," said Harry Thomas Stock, our inspiring leader, to us at our Rockford, Illinois council. We are in a great encompassing war. At times we feel disappointed and "knocked down." But when we realize "we are not alone" . . . that other young people are with us and the Power beyond us . . . we are strengthened in the understanding that together we build the "World Christian Fellowship."

★ ★ ★

Observe Pilgrim Fellowship Week, January 31–February 7. Use young people in worship services. Plan special program. See also "Advance" and "Pilgrim Highroad" for January for other materials.



These things shall be
ECONOMIC DEMOCRACY
WORLD GOVERNMENT
SHARING RAW MATERIALS
DISARMAMENT
FREE TRADE
FREE MOVEMENT OF PEOPLE
RACIAL EQUALITY
FREEDOM OF WORSHIP AND FREEDOM OF SPEECH

ID THE NEW WORLD ORDER

By Dwight J. Bradley

IF the Axis powers should win the war, Christian missions would become outlawed in most parts of the world. This would not end missions, for the missionary movement is tough and persistent, but it would drive the missionary enterprise underground.

If the United Nations win the war, Christian missions will continue to be accepted as a normal feature of maturing world civilization. Military victory is the minimal requirement for this—to end the political power of fascism, to eliminate the war lords.

But military victory is only the barest minimum. The future of missions depends not only on winning the war, but upon our readiness to explore the possibilities for human advancement that a military victory will throw open to us. This is what we mean when we say, "We must also win the peace."

The constructive possibilities for the future lie today like seed in frozen soil waiting for the arrival of spring. The spring for which we wait is the coming of peace, "when the lights go on again." But what if the lights do not go on again? The question is not theoretical, for this is precisely what happened after the last war. We thought that the Armistice meant peace, light, hope. But what it proved to mean was that there would be a 20 years' pause full of political folly and economic stupidity—and then the resumption of war. Yet during this time the future of Christian missions seemed brighter than ever.

Looking backward it may well seem that the soaring optimism which characterized the typical Christian outlook of these years was almost fatuous in view of the facts. It was due in part, no doubt, to an excessively naïve faith in the goodness of human nature and to a widespread failure, not confined to Christians, to understand the signs of the times in terms of political, economic and cultural reaction. But it was due also to the indefatigable spirit which has animated the Christian enterprise from the beginning—and which has carried on for 2,000 years through successive periods of hope and despair without the slightest diminution.

The lesson to be learned as we look forward to the post-war time is that of a more sober realism in regard to man and society, coupled with a far more daring readiness to work and strive for the kind of a world in which basic Christian principles shall be accepted and

applied to all human relationships. If we can learn this lesson we will not be deluded again by superficial appearances of prosperity and progress when the underlying bases of civilization are eaten away by corruption and selfishness. The *laissez faire* era of Christian missions is past.

The only difference between the work cut out for Christian missions now and the work done heretofore is that while hitherto the job has been seen largely as one of personal evangelism with a social outreach, it must be envisaged now as primarily a job of social redemption with an individual emphasis. In order to save individuals today we must first save society—for unless society can be saved the salvation of individuals will be only an escape.

To this end we are carrying on a comprehensive program of relief and assistance to the victims of war and at the same time a carefully prepared and organized study of the bases of a just peace and a new world order. These two projects are really one, for they give us an opportunity to express our belief in the power of compassion to save lives and the power of thought to save civilization.

We are also carrying the effective work of social and individual salvation through the already established and toughly persistent missionary organizations at home and abroad. Our Home Board, in addition to its established work, is inaugurating and developing lines of non-institutionalized service on a nation-wide basis in areas of tension and misunderstanding. The war has not prevented the foreign missionary from doing his work. In China, in India, and in Africa he is probably doing a more important work today than ever before.

So, here are three major enterprises for us, right now. First, to share in the plan of sacrificial giving for war victims and for those in the services. Secondly, to join in the study of world order and thus become competent to make a strong public opinion for the support of a just peace and of a settlement. Thirdly, to support the mission work that is being carried on during the war at home and abroad, not only to serve the present cause but to keep vital and active the forces and personnel on which we shall depend to form the nucleus of a tremendous post-war army of unselfish and intelligent civilization-builders under the auspices of Christian missions.

The entire future of Christian missions is at stake. To see this and to act upon it with insight and audacity will be to place the missionary movement in the forefront of all movements that offer to lead mankind "Per ardua ad astra,"—"Through hardship to the stars."

TALES OUT OF SCHOOL

By Harry Thomas Stock

"BUT do you think it's really patriotic?" The mother was troubled as she questioned the week day teacher of religion. Why an endeavor to understand the Japanese in times like these?

"I only wanted to protect your child from the virus of hate and prepare him for tomorrow's world," quietly answered the teacher.

"Oh, I see." The mother began to understand.

★ ★ ★

"Oh, a Jap—we won't use that!" exclaimed a child in vacation school. The juniors were selecting pictures for their diorama.

But the superintendent remarked, "Hold on, it's of a little Japanese girl, isn't it?"

"Yes, but it's Jap—we don't want anything Jap!"

"But she didn't have anything to do with the war, do you think?"

"No-o-o-, I s'pose not."

"She didn't want this war any more than we do."

"Maybe not."

"She can't help it any more than we can."

"Probably not."

"What shall we do with the picture?"

"We better put it in."

"I think that would be great, we want to be friendly with everyone even though war makes it hard."

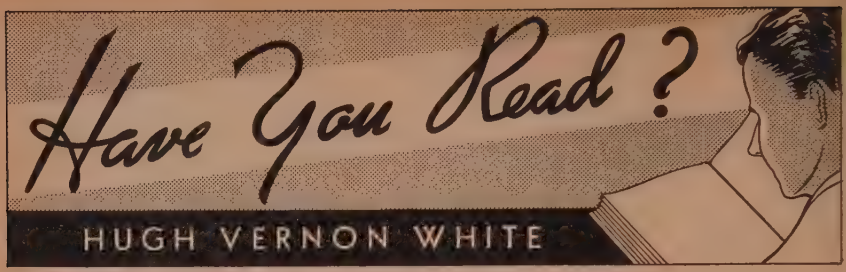
"For the Japanese boys and girls in camp at Puyallup, Washington, a box of toys and games from their friends, the juniors in the Congregational Church, Mankato, Minnesota." This was the vote of the Vacation School junior group last summer after they had read and heard about the experiences American-Japanese children were having in various relocation centers.

★ ★ ★

These three incidents, from Illinois, Rhode Island and Minnesota, suggest one ever-present need in our experience with growing boys and girls.

We can meet their expressions of intolerance or prejudice or hate with simple affirmations of Christian faith and conviction. We can place such books as *Mitsu*, *Little Kin Chan*, *Great Sweeping Day*, and *Rainbow Bridge* on their browsing tables. We can find and report incidents which reveal Christian goodwill at work in the midst of war, goodwill which cuts across racial and national boundary lines with deeds of healing and reconstruction.

The missionary responsibility of their church will be understood as one means of serving a war-torn world. Their continuing share in The Fund for War Victims and Services is one means of expressing Christian friendship.



The desperate need for educational, medical and spiritual help which will emerge all over the world the day after the war must be apparent to every thinking Christian.

But if there is to be a continuation and an expansion of the missionary enterprise after the war, one of the basic conditions will be a just and durable peace.

There can be, therefore, no more profitable undertaking for Christians than a study and an understanding—now—of the conditions of such a peace.

The following books and pamphlets are recommended for individuals and group study—in the making of the tomorrow we must achieve for the continuation of our missionary enterprise.

THE RELIGIOUS APPROACH

CAN CHRISTIANITY SAVE CIVILIZATION?—Walter M. Horton, Harper and Bros. New York, $2.00

A clearly drawn picture of the past, and an estimate of its power to save and reconstruct civilization today and tomorrow.

CHRISTIANITY AND POWER POLITICS—Reinhold Niebuhr, Scribners. New York, $1.50

An analysis of power politics from the standpoint of historical realism, and a statement of the relationship of Christian ethics to the necessary compromises of political action.

A WORKING FAITH FOR THE WORLD—Hugh Vernon White, Harper and Bros. New York, $2.00

A discriminating treatment of basic Christian beliefs in their impact upon the world of affairs through men and women and groups that are committed to them.

CHRISTIANITY AND SOCIAL ORDER—William Temple. Penguin Books Inc. New York, 25 cents

The Archbishop of Canterbury defines the rôle of Christianity in the establishment of a world order based on freedom from want and freedom of thought.

PAMPHLETS

THE STRUGGLE FOR WORLD ORDER—Vera M. Dean. Social Action, 25 cents

RUSSIA AT WAR—Vera M. Dean, Foreign Policy Association. Headline Book. 25 cents

THE CHRISTIAN BASIS FOR A NEW SOCIETY—Rose Terlin, Woman's Press. 60 cents

PAMPHLETS OF NATIONAL RESOURCES PLANNING BOARD—Washington, D. C.

WIN THE WAR. WIN THE PEACE—Church Peace Union. 25 cents

LOOKING TOWARD THE POST WAR WORLD—Friends World Committee, 20 S. 12th St., Philadelphia, Pa.

FAITH FOR RECONSTRUCTION—Rose Terlin. Social Action. 15 cents

THE UNITED NATIONS—WHAT THEY ARE—WHAT THEY MAY BECOME—Henri Bonnet. World Citizen Association, Chicago. 25 cents

THE UNITED NATIONS ON THE WAY—Henri Bonnet, World Citizen Association. 50 cents

HALF OF HUMANITY—M. Searle Bates. Church Peace Union. 10 cents

GENERAL BOOKS

THE PROBLEMS OF LASTING PEACE—Herbert Hoover and Hugh Gibson, Doubleday Doran. New York, $2.00

The authors do not propose a specific plan of their own, but assume that peace must be founded on total victory and must provide some machinery for international coöperation. Somewhat weak in its social and economic analyses.

CONDITIONS OF PEACE—E. H. Carr. Macmillan. New York, $2.50

Author believes in a long period of convalescence between armistice and peace negotiations and that the policy of laissez-faire will be impossible in the future.

POST WAR WORLDS—Percy E. Corbett. Institute of Pacific Relations (I.P.R. Inquiry Series) also Farrar and Rinehart, Inc. New York, $2.00

A succinct analysis of the most important peace proposals set forth in the past decade, with an evaluation of their probable chances for acceptance.

AGENDA FOR A POST WAR WORLD—J. B. Condliffe. Norton. New York, $2.50

A scholarly, somewhat difficult but important survey of every aspect of post-war planning.

To help stimulate enthusiasm and provide background for world peace the COUNCIL FOR SOCIAL ACTION is conducting a Study of World Order. This was led last year by Dr. Robert L. Calhoun and Dr. Liston Pope, both of Yale. This year the study is being led by Dr. Hugh Vernon White of the American Board and Dr. Walter M. Horton of Oberlin. Two study packets have been assembled and more than two thousand of the first of these, entitled, "Christian Churches and World Order," are now in circulation. The second, "This Interdependent World," is now ready and like the first may be had for 35 cents by sending to the COUNCIL FOR SOCIAL ACTION, 289 Fourth Avenue, New York, N. Y.

Pilgrim Fellowship worship service on shore of Lake Tahoe, California

VIGNETTES

FROM SUMMER CONFERENCES

By George N. White

A YOUNG minister, six feet tall, but supporting on crutches limbs wasted by poliomyelitis, addresses a Pilgrim Fellowship vesper service on a hilltop in California. His voice breaks and tears stream down his face as he recounts the injustices a social system has inflicted upon a member of his congregation. Not a word about his own interrupted career.

A young business man in Los Angeles, the president of perhaps the largest concern of its class in that city, takes a week out of hectic wartime business to go to a mountain top to direct the recreation of a Pilgrim Fellowship camp. He is a man of divided loyalties—business and the church—with the church always getting the better of it. His Christian integrity and that of an activities' director opened the gates of a Japanese retention camp last summer to the writer, where I asked a second-generation Japanese, a recent college graduate, what he thought of Christianity and democracy in his plight. "Ah," he said, "if other people had practiced Christianity and democracy as much as Joe Moody does you wouldn't be visiting me here!"

At beautiful Lake Tahoe, where eternal snow outlines a cross on the mountain top, a young woman astonishes the other members of

Beautiful Lake Tahoe and the eternal cross outlined by mountain snows

a class on race relationships by persistently advocating a master-race theory and refuses to be budged by a week of discussion. But as I handed her my candle at the close of the final candle-light service where she faced that gleaming cross of snow, she whispered, "I'm afraid I'm weakening."

Turn to page 18 in the November HERALD and find the smiling face of a fellow teacher in a Pilgrim Fellowship camp in Nebraska. As he stands in assembly one morning and tells of his sister Kiku's transformation from despair to aspiration, by the words of Stanley Jones in the evacuation camp at Santa Anita's race track, and the fulfillment of her hope by the Nebraska Pilgrim Fellowship bringing her to Doane College, one realizes that the Christian Church need not despair as it inspires its future membership in a hundred conferences the country over.

A little country church in Michigan is bare and crude and uninviting, and the congregation has all but given up the struggle. In the nick of time a Pilgrim Fellowship work camp with young people "paying to work" took over, scrubbed the benches to remove the old paint, did the same for the walls until backs were bent and fingers skinless. New varnish went on, a chancel effect was worked out, a carpet put down and when I entered, the spirit of worship gripped me, even in the absence of a congregation. Under the leadership of a member of that Pilgrim Fellowship, a young theological student, the church is alive again.

What, then, is this Pilgrim Fellowship? "Thousands of young people in their teens and twenties reading the literature of the church, writing articles, preparing speeches, sending letters, planning programs, promoting missionary projects and carrying on many other tasks as the young people of the church. . . . Young people paying to work under the hot summer sun to provide a playground for the children of the city slums. . . . Tens of thousands of young people going to conferences and rallies every year with one spirit."

At the opening of the Plenary session of the Prudential Committee of the American Board, November 10, **Robert G. Armstrong** of Concord, New Hampshire, and superintendent of the New Hampshire State Conference, was elected chairman of the committee, and **Theodore A. Greene** of New Britain, Connecticut, vice-chairman.

★ ★ ★

The Governing Council of Adams College has formally changed the name of the Adams College Library to the Loram Memorial Library in memory of Professor Charles T. Loram of Yale, who for many years previous to his coming to Yale was Chief Inspector of Native Education in Natal and a member of the Native Affairs Commission and of the Institute of Race Relations.

★ ★ ★

John A. Reuling who assumed his post on August 1 as president of Northland College, Ashland, Wisconsin, was for fifteen years missionary of the American Board to South Africa, serving as headmaster of the Education Department of Adams College, often called "The Hampton of South Africa." He is a Nebraskan by birth, a Michigan man by training—plus a turn at Cornell University at Ithaca, New York.

★ ★ ★

Lora G. Dyer, one of our missionaries on the staff of our Willis F. Pierce Memorial Hospital in Foochow, China, writes: "Next morning we were jumped out of sleep by a pandemonium of blasts: cannon, machine guns, more kinds than we could name (vigorous defense, thought we, in error). At noon Japanese troops began to trickle in across the river.

"The stream continued for several days. They filled temples and school buildings, banks and business buildings, as well as private residences.

"For ten nights or so there was no electricity and the nights were the blackest ever. The hospital finally developed a combination of Chinese oil and kerosene that could be burned in lanterns and tiny glass lamps bought two or three years ago when invasion had seemed imminent."

★ ★ ★

Samuel M. Penn has resigned from the Richland, Georgia, parish and has accepted a call to the Macedonia parish of Georgia. He began work there about November 1. The Macedonia parish consists of four churches: Braselton, Macedonia; Bowman, Liberty; Budford, Duncan's Creek; and Oxford, Sardis. Mr. Penn is a native of Georgia. He received his theological training in the Atlanta Seminary.

★ ★ ★

Harold S. Matthews writes: "I was locked up by the Japanese Military Police for twenty days of solitary confinement. During five of these days I was at the Military Police headquarters for questioning. During the questioning I was accused of being a fifth-column spy who was sending out military information to my government by radio. I was never sentenced as guilty of any crime, though the officer insisted that I had been using religion as a cloak to cover my effort to increase the power and prestige of America in that area."

Milestones

IN these days when the tides of war turn our thoughts to the islands of the Pacific we would do well to remember the noble missionaries who have spent the better part of their days in those selfsame islands, giving their lives with true soldier-like abandon to an every-day battle with the subtle and sinuous forces of evil that surround the people of the islands and to the training of native men and women to carry the fight through to a successful finish.

Such a warrior was Rev. Irving M. Channon who, on November 1, age 80, passed away in Oberlin, the beloved center of his college and seminary life and the place where he and Mrs. Channon were spending their days as retired missionaries.

Mr. Channon's first field under the American Board's Micronesian mission was on Kusaie, an island of the Caroline group. Here he and Mrs. Channon spent the years 1890–1905 inclusive. Following their second furlough, they located in the Gilbert group, serving there until January 1913. After a long period of recuperation in the States—at Oberlin in business—he and Mrs. Channon were sent to the Philippines, there to do a telling church work at Cagayan, Misamis on the north shore of Mindanao, in the Theological Seminary of Silliman at Dumaguete, Negros, Orientale, and with our pioneers at Dansalan by Lake Lanao, Mindanao, until obliged to return to the States in 1932.

During those five terms of service in the islands of the Pacific Mr. Channon proved himself a wise counselor to both missionary and native colleagues, a man of business sagacity, a reliable treasurer and a good teacher of native evangelists and ministers. Though conservative in theology he was a genuine religious leader and a builder for the Kingdom, laying deep foundations for the faith and life of the island people in devotion and deed.

Those of us who had the privilege of associating with this real missionary can never express in full our obligations to him. And the HERALD extends to Mrs. Channon and to their nine children its sympathy and its deep and abiding joy in the heritage that is theirs.

RACE RELATIONS SUNDAY

The 21st annual observance of Race Relations Sunday comes on February 14th. The theme is "Interracial Brotherhood Through Christian Unity." Some churches emphasize the theme in church school, the women's organizations, the young people's societies, etc. Appropriate prayers, litanies and up-to-date data have been prepared for worship services. Literature to help you and your groups is available. Order from Department of Race Relations, 287 Fourth Avenue, New York City.

TWENTY-FIVE YEARS AGO IN THE "HERALD"

The editor was urging the United States NOT to declare war on Turkey and Bulgaria.

North China was suffering from disastrous floods.

The Woman's Board of Missions had just celebrated its Golden Jubilee.

The capture of Jerusalem by the British "thrills the Christian world."

Russia was engulfed in a "religious crisis."

MR. BOULT REPORTS

on the Daniel Hand Educational Fund for Colored People

Total income received from investments from June 1, 1942 to October 31, 1942	$29,027.03
Month of November 1942	3,388.98
Total for 6 months ending November 30, 1942	$32,416.01

THE WORLD DAY OF PRAYER

First Friday in Lent

March 12, 1943 .....

A call to prayer goes out to all people. YOU are invited to join in this fellowship of prayer the world around.

The following supplies for the observance should be ordered from Missions Council, 14 Beacon Street, Boston, or Missions Council, 287 Fourth Avenue, New York City.

Call to Prayer (free in limited quantities): Adult Program—$2 per hundred: Handbook for Leaders—10 cents: Poster (17 x 22)—5 cents.

THE COMMISSION ON EVANGELISM AND DEVOTIONAL LIFE

Issues a New Devotional Quarterly

DAILY DEVOTIONS

The first issue for January, February and March at four cents per copy can be secured from—

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Boston or Chicago

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HAROLD B. BELCHER, *Treasurer*

14 Beacon Street, Boston